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of some of our shallow pulpiteers, there is danger that another whirlwind of war-madness may be evoked among our people to sweep us from our feet, as such a whirlwind did five years ago, into another wicked, needless, wasteful strife, which this time will be likely to cost us far more dearly in blood and treasure than it did before.

Have we not had enough of these carnivals of woe and agony? Is there not enough reason among us, enough love of humanity, enough of the sense of right and justice, enough of the spirit of Christ, to stay the hands that would once more, for some trivial pretext, plunge us again into the hell of war? Must it be now that, with all our boasted twentieth century enlightenment, all our advancement in the arts of peace, all the teaching of our schools, all the preaching of our pulpits, we cannot stand against the flimsy sophistry, the weak and vicious reasoning that would urge us again to take up the gauge of battle and proceed to mutual slaughter and destruction?

Let the truth be told and the war devil now and evermore be shamed! Let us free our minds once more from all of the cant, the pretense, the humbuggerly that has surrounded this whole subject of war and the trade of the warrior! We are growing old enough to be men, and it is high time that we rose up and put away childish things. It is not true, and we all know it, that the way to have peace is to prepare for war; it is not true, and we all know it, that a plumed hat and a khaki uniform is all that is necessary to make heroes and patriots of brutal and drunken men; it is not true, and we all know it, that we can have too much peace for our good, and that occasional wars are necessary for the prevention of an enervated manhood and the development of the sterner virtues. Out upon such idle, baseless, lying argument! Such is the pernicious doctrine that has converted all Europe into an armed camp and that has loaded down all civilized nations, including our own, under mountains of hopeless debt, and to which our military budgets and pension rolls are adding other mountains every year. The doctrine from beginning to end is false as the Father of Lies from whom it proceeds. All the facts of history, all the testimony of human experience, past and present, go to demonstrate its falsity. In the name of all truth, we repudiate it; in the name of Christ and his blessed gospel, we deny that we can ever best do his will and forward the cause of righteousness and human brotherhood by the sack of cities, the desolation of homes, the embruement of our hands in human gore. In the name of him at whose birth the angels sang of "peace and goodwill among men," who taught all men to pray that the kingdoms of earth might become as the kingdom of heaven, who taught that "God is love," and who himself is the highest expression of love that the world can ever know,—in his holy name, we repudiate and denounce the horrid blasphemy that he is ever the "God of battles," that the way in which he would have his children walk is ever the way that lies through the slaughter-pens of war, over the torn and mangled bodies of the creatures he has made. It has never been true; it can never be true. It is revolting to all reason; it is repugnant to every true instinct of the human heart; it is contrary to every right conception of the duties which men owe to each other; it is false to every basic and fundamental doctrine of the religion of Jesus Christ.

NEW YORK CITY.

### The Question.

"Yet I doubt not through the ages one increasing purpose runs,  
And the thoughts of men are widen'd with the process of the suns."

The grass is sodden with gore,  
The harvest trampled and torn,  
The river runs red  
With blood of the dead,  
A groan on the breeze is borne.

Brave men from country and town,  
Brave men from palace and cot,  
Cut down in the flower  
Of life's joyous hour,  
Like vermin, to fester and rot.

Each husband, brother and son,  
So dear to a woman at home,  
With bullet and sword  
All pierced and gored,  
They lie 'neath the pitiless dome.

The vultures wheel in the sky,  
The wolves leap hence from afar,  
The sly jackals wait  
Till the hour waxeth late:  
There'll be feasting beneath the red star.

And this when a cycle has passed,  
This deed the nations have done,  
Whose spires point the way,  
Whose people all pray  
To God and His peace-loving Son.

Must slaughter forever go on?  
Can we ne'er say of war, deceased?  
Shall red-handed might  
Make ever the right,  
With man as with ravenous beast?

Will the reign of peace never come,  
When love shall dominate hate,  
And nations with law  
Shall stifle the maw  
Of primitive, brutal-browed fate?

The words that shepherds heard sung  
That night when angels came down  
To herald the birth  
Of the Saviour of earth  
In far away Bethlehem town,—

"Peace on earth, goodwill toward men," —  
Was it true or was it a lie,  
This message of love  
Once sent from above  
To help mankind live, not die?

"Peace on earth, goodwill toward men."  
When nations this gospel have learned,  
All hatred and wrong  
Will dissolve into song,  
And swords to ploughshares be turned.

— Townsend Allen.

### Mutualism a Basis of Peace.

BY SILAS BENT.

The gradual growth of civilization registers more cosmos and less chaos, more mutualism and less anarchism, with every step of progress. The principles of coöperation and concord have always overruled the destructive forces of war. The survival of the fittest — seemingly a principle of conflict — is the law of biological development; but the test of fitness is the social principle. Those nations which have depended solely

on the sword, which have refused to coöperate, have invariably perished in the movement of the centuries.

The great industrial and commercial activities of the present day illustrate this principle of mutualism and are paving the way for peace. The basis of civilization through all previous ages has been militarism; now it is industrialism. As Mr. Schwab has expressed it, "The only conquests of the future will be commercial conquests." The old mercantile system established war as an institution; to-day, by necessitating intercommunication between the nations, and by widening the ties of brotherhood, commerce is, upon its basis of mutualism, upbuilding the structure of peace.

Political institutions, too, in each succeeding step of their evolution, have minimized the necessity for war, and have maximized the possibilities of peace. On the continent of Europe, at the close of the eighteenth century, more than one hundred petty potentates controlled the issues of war and peace; at the close of the nineteenth century, six great powers held the destiny of the European continent. The essence of all political organization, as of all mutualism, is submission to law; and submission to law is the elimination of war.

Arbitration and international law — mutualism in a subtler form — are diminishing the number of wars and mitigating their cruelties. The system of jurisprudence which is spanning the seas and embracing the continents — prescribing duties, granting rights and punishing wrongs — is mightier practically than any moral obligation, stronger than any humane code, in its silent work for universal peace.

Every enlargement of social, economic, and political interdependence has subordinated the fighting instinct to the peaceful virtues. With the evolution of mutualism comes the knowledge that the individual is not a unit apart from society, and that a nation is not an unrelated fragment of humanity. In this way the motive of human conduct is shifted from egoism to altruism; license gives way to law; and rivalry and war yield to coöperation and peace.

BOWLING GREEN, KY.

## The Methodism of Wesley and that of To-day, in the Matter of War.

BY JOHN FREDERICK HANSON.

In the course of some remarks recently made in the hearing of the writer, Bishop Moore, of the Methodist Church, alluding to the patriotism of his church, said that the Methodist Church had given more chaplains, more soldiers and more prayers to the government than any other or all other churches together, quoting authority for his statement.

At first sight this might seem to be an enviable position and would give the said church a commanding place among the sister churches or in the nation, but from John Wesley's point of view it looks like a long way down grade. Wesley said: "War is the business of hell; how shall Christians help the Prince of Hell, who was a murderer from the beginning, by telling the world about the usefulness and necessity of war?"

The Methodism of Wesley and that of our day, if Bishop Moore's representation of it be a fair one, seem

as far apart on this subject as the antipodes. Let us imagine what would have been the conditions of our nation now if the Methodist Church had stood by Wesley on war. We question if there would have been a civil war in the United States. Would not an aggressive church like the Methodist, if it had been true to Wesley's convictions, have had a clear sight of slavery too, and in time have influenced the nation to a peaceable solution of the slave problem?

What churches does the government depend upon to stand by it in its naval expansion and its large military plans for the future, if not on such as glory in their military record? What check have the politicians and military leaders felt from the American church? Is there nothing alarming in the prospect? What are these great armaments for? Does not history prove that great preparations for war constitute a great peril for the future? Are there not times when even silence is treason to Christ and the truth? Does the Christian church mean to let all this preparation for war go unchallenged and unrebuked? Does not the church make itself responsible for the evil it does not oppose or condemn? What a spectacle — a church and its preachers apologizing for the barbarism of war and even glorying in it! Was not the Civil War made possible by the lack of conviction on the part of the church in respect to slavery?

What would result if some bishop should arise in the spirit and power of Isaiah, with his message, and ask all the preachers under his charge to "Cry aloud, spare not; lift up thy voice like a trumpet and show my people their transgressions and their sins." Show *my* people — the religious people, who "seek me daily and delight to know my ways, who ask of me the ordinances of justice, who take delight in approaching God" — show these their transgressions.

If some good Methodist bishop would only take this to heart, and in the name of God proceed to rid his great church of the glare and stupor of military honor! How natural would it then become that these churches of the Prince of Peace should endorse the Hague Court and even hold a thanksgiving service for it and demand that it be made obligatory, or go even farther and call with one accord for disarmament!

If the church of Christ in all its branches were wide-awake, "No word of God would be void of power" when applied in faith, and such a measure as the recently-enacted Militia Bill, copied after European pattern (conscription), would be impossible in this country.

OSKALOOSA, IA.

## Text of the United States Venezuelan Protocol.

*Signed at Washington, February 17.*

Protocol of an agreement between the Secretary of State of the United States of America and the Plenipotentiary of the Republic of Venezuela for submission to arbitration of all unsettled claims of citizens of the United States of America against the Republic of Venezuela:

The United States of America and the Republic of Venezuela, through their representatives, John Hay, Secretary of State of the United States of America, and